

*John Deacon*

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*The Gospel promulgated in the Four*

# SERMON

Preach'd in the Parish-Church of

## St. SEPULCHRE,

JUNE the 2d, 1726.

Being Thursday in Whitsun-Week,

AT THE

Anniversary Meeting of the CHILDREN  
Educated in the Charity-Schools in and about the  
Cities of LONDON and WESTMINSTER.

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By THOMAS MANGOLD, D.D.

Prebendary of *The Hospital*

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*Published at the Request of the Gentlemen concerned  
in the said CHARITY.*

LONDON,

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near *W.H. Smithfield,* 1726.

*...and the following letter is to be added*

# SEMON

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*AT THE*

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AT THE  
UNIVERSITY OF THE CITY OF NEW YORK  
EXHIBITION OF THE LIBRARIES OF THE  
CLERKS OF THE HOUSE OF REPRESENTATIVES

*...and the following letter is to be added*

# SEMON

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# SEMON



## MAT. xi. Ver. 5.

*And the Poor have the Gospel  
preached unto them.*



*HIS Day is this Scripture in some Sort fulfilled in your Ears. The numerous Appearance of Children here present, taught early to know the Mercies, and to sing the Praises of their Redeemer, is a sensible Proof that the Poor amongst us have the Gospel preached unto them. That great Charity of imparting Religious Knowledge to the lower Part of Mankind, is propos'd by our Lord as one of the Evidences of his being the Messiah, and must therefore be one of the Marks of his faithful Followers. So*

great Increase therefore of this Charity, such as appears upon this Occasion, must be accounted, and in Truth is so, the Blessing of this Age, and the Glory of our Church.

THIS Annual Meeting is doubtless a pious and prudent Appointment, and promotes very much the Interest and Growth of Charity-Schools, since by shewing to Advantage the happy and visible Effects of such Schools in this Capital City, Life and Incouragement are given to the like pious Designs throughout the rest of the Kingdom. The great Numbers, and orderly Behaviour of so many Thousands, supported by the Bounty, and directed by the Wisdom of a few, are sufficient to encourage the Zeal of Friends, and to soften, if not remove, the Virulence of Enemies. For what Objections can there be either from Covetous, or Crafty, or Malicious Views, that what you have now seen and heard doth not abundantly confute? What Heart can be so obdurate, as not to relent, do I say, not to rejoice, at seeing so many train'd up to the Means of Living both here and hereafter, rescued from Ignorance and Beggary, from the Distresses of a necessitous Life, and the Dangers of a vicious one?

THE Passage from whence my Text is taken, contains the Answer of our Lord to

St.

St. John Baptist's Question, *Art thou he that should come, or do we look for another?* He returns, the Deaf hear, the Lame walk, the Lepers are cleansed, and the Poor have the Gospel preached unto them. So many Miracles were evident Proofs of his being the Messiah, because it was foretold that at his Coming, the Eyes of the Blind should be open'd, and the Ears of the Deaf should be unstopp'd; the Lame Man should leap as an Hart, and the Tongue of the Dumb sing. However, there seems to be some Weight laid upon the last. Our blessed Lord, who was the great Pattern of Charity, chose to attest his Mission rather by the Marks of Compassion than Power. The *Preaching the Gospel to the Poor*, was at that time as extraordinary and uncommon, and as much the known Character of the Messiah, as the healing of Diseases, and the raising the Dead. The Scribes and Pharisees, who were the only Guides of Life, were worldly, mercenary, and ambitious, and bestow'd their whole Endeavours upon the Men of Wealth and Station. The Poor were no part of their Province, nor any Subject of their Cares; their Teachers suffer'd them to be ignorant of the Law, and yet accounted them accursed for being so; and as they had not Zeal enough,

enough to give them useful Instruction, so neither had they Charity enough to excuse the Want of it. But our blessed Lord being the universal Shepherd, excluded no Rank or Degree of Men from his Heavenly Teaching. His Conversation was generally with the Multitude, who were admitted to be the daily Witnesses of his Miracles, and the Hearers of his Doctrine; and when neither Scribes nor Pharisees believed on him, the

Mark xii. common People heard him gladly.

37.

The same Spirit that was to anoint the Messiah to preach the Gospel to the Poor, hath inspir'd some Persons, wise and useful in their Generation, to do the like by these Children before you, and to cause them to be train'd up in those Paths of Truth, which probably they never might have found, and from which now, by the Blessing of God, they may never depart. My Business therefore as a Preacher, is not so much to stir up your Zeal, which hath hitherto so much abounded to the Glory of God, and the Benefit of the Publick, as to beseech you to go on in the same good Work, and to be assured, that as you have already seen the happy Effects of this Charity in this World, so you will reap the Rewards of it in the next.

The

THE Words of the Text offer three Things to our Consideration.

*First, THE Subject Matter of Instruction, which is the *Gospel*.*

*Secondly, THE Persons to whom that Instruction is to be imparted, which are the Poor.*

*Thirdly, THE great Charity of imparting to the Poor such Instruction.*

*First then, THE Subject Matter of Instruction, which is the *Gospel*.*

THE *Gospel*, containing the Rules of Holiness, and the Means of Happiness, is of Concern and Importance to all Mankind. Other Sorts of Knowledge are an Ornament to Persons of Fortune and Station, but that more excellent Knowledge of *Christ Jesus* is useful and necessary to all. The Instructions of Philosophy were generally useless Speculations, and calculated neither for the Perfection of private Persons, nor the Happiness of Communities; but those of Christianity are fitted for general Use, and deserv'd, if any thing could, so divine a Teacher as the Eternal Son of God. The Doctrine that is according to Godliness, is qualify'd to raise Men to all the Perfection that Nature can reach, or Thought can.

## The Gospel preach'd

can imagine. There is no Station or Circumstance of Life, that the Gospel doth not improve; and it may be made upon all Occasions a *Light to our Feet, and a Lantern to our Paths.* Superiors may find there the Lessons of Condescension, and Inferiors those of Submission; the Rich may be taught Moderation in Plenty, and the Poor Content in Poverty; Youth may there learn to check its Desires, and old Age to soften and qualifie its Fears; every Disease of the Mind may here meet with a Cure; and every Distress and Difficulty, with a Guide and Comforter; and if the Practice of Christian Holiness were as universal as its Profession, Civil Government would fare much the better in the Harmony and good Order of all Ranks of Men, nor would there then be any *complaining in our Streets.*

Cicero hath observ'd, that the short Laws of the Twelve Tables were more useful and instructive, than all the Volumes of Philosophy, but how far short are these, as to the Rules of Living, of our blessed Lord's Sermon upon the Mount?

It seems necessary to instruct Men in the Duties of the Gospel, as well because they are against the Byas of natural Inclination, as beyond the Discoveries of Reason. There

is too much Partiality on the Side of carnal Appetite, to suggest any such Rules of Purity and Perfection as Christianity teaches. Self-denial, Forgiveness of Enemies, doing Good for Evil, are not the Doctrines of Nature, and requir'd no less Authority than that of a Redeemer from Heaven to reveal and recommend them. If Men were left to the single Strength of Reason, they would fall very short of the Duties prescrib'd by Revelation. Their Conceptions would lead them to such Moral Virtues, as have an immediate Influence upon their own particular Preservation, and the external good Order of the Publick; but the Corruption, or at least the Partiality of their Affections, would suffer them to go no farther. Thus, human Reason would readily enough suggest Sobriety and Temperance, but upon Moral Principles only could never teach us Mortification and Self-denial. Nature might be, and indeed is, a persuasive Advocate for strict Justice in our Dealings, but would never, by any Suggestions of its own, rise to that perfect Charity, by which, as Christians, we are to double the Joys, and divide the Sufferings of our Brethren; *to rejoice with them that do rejoice, and to mourn with them that weep.* Self-Defence and Revenge are lawful upon natural

Principles, and are therefore avow'd by the Best of ancient Philosophers; but a suffering Redeemer, who *bore the Contradiction of Sinners against himself*, and when he was reviled, reviled not again, could by such Example only engage us to do good for evil, to bless them that curse, and pray for them that despitefully use us.

Matt. v.  
44.

THE Morality of Divine Revelation is in these and many other Particulars, more perfect than that of natural Light, and exceeds as much in the Measures of Obedience, as in the Prospect and Certainty of its Reward. They therefore who have the Care of instructing Youth in the Gospel, should be careful to represent the several Rules of Duty prescribed by it in their full Extent, and should teach the *Truth as it is in Jesus*. They exceed their Commission, and betray their Trust, when they explain and limit the Christian's Duty either by common Practice, or the narrow Sentiments of mere Nature, and make the Roads to Life smoother and wider than the Lord and Giver of it hath appointed.

But farther, Instruction in the Gospel supposes a Knowledge of its Doctrines.

It is not possible to perform what the Gospel requires, without knowing and believing what it.

it hath reveal'd. There is a close Connexion between the Doctrines and Duties of Christianity, the Belief of the one being the best, perhaps the only Means of engaging Men to the Practice of the other. For which Reason Faith is made the *Condition of pleasing God*; <sup>Heb.xi.6.</sup> and we are told by our Lord himself, that *he that believeth and is baptiz'd shall be sav'd,* <sup>Markxvi.</sup> *16.* and *he that believeth not shall be condemn'd.* The Hope of a Christian is the Subject of his Thoughts, and the Guide and Principle of his Actions; if he is ty'd to stricter Rules of Obedience, he is encouraged to that Obedience by Rewards greater in their Value, and more certain in their Prospect. For *Patience in Well-doing, he is assur'd of Honour, Rom.ii.7. Glory, and Immortality;* And if he *mortify his Members upon Earth,* it is upon the Confidence of having them hereafter glorify'd in Heaven.

THE Christian Faith is most truly call'd by St. Paul, the *Doctrine that is according to Godliness, and the Truth which is after Godliness,* since every Article of it is practical and instructive. What we are told there of the Divine Being, the Redemption, the Resurrection of our mortal Bodies, hath a direct Tendency to raise our Hope, and enflame our Love. Not only our sure Prospect of Happiness,

ness, but the Means of it by a Redeemer, are qualify'd to guide and engage our warmest Affections. For what Heart can be so cold and obdurate, as not to be mov'd with the Consideration of the divine Mercies in *Christ Jesus*? Who that hath any Sense of Honour or Gratitude, will not be mov'd by the extensive Effusions of divine Goodness to Man, as also by the dear Methods of bestowing it? How sure must those good Things appear, which the Son of God thought fit to reveal; and how great too must those good Things be, which He only could purchase? What Testimonies of God's Love to Man, or what Motives for Man's Love to God, can be wanting under the Sense and Influence of so

<sup>32.</sup> Rom.viii. great Salvation? *He that spared not his own Son, but freely gave him up for us all, how shall he not with him freely give us all Things?* And, on the other Side, how must it put <sup>33.</sup> *Si* out of Countenance, to reflect that by every Act of it we are lavishing away the Price of our Redemption; that by Disobedience, we are breaking the Commands, and trampling upon the Mercies of him <sup>34.</sup> *who dy'd for our Sakes.* Every Transgression of the Gospel's Precepts, when taken in this Light, must appear to be a Complication of Folly, Dishonour, and Ingratitude; and is both a Breach

of Promise, and a Failure of Respect to the Best of Friends.

ONE of the first Things to be instill'd into the tender Minds of Children is, that they have a Redeemer, and that their Title and Claim to Happiness are in and through him. Their Instructors should be diligent in impressing upon them a Sense of that Righteousness that is of Faith, and persuade them that they are *sav'd not by Works of Righteousness, but by the Mercy of God through the washing of Regeneration.* More especially they should know, that Baptism is not, as it is too much taken for, a civil Ceremony, but a solemn Admission into a saving Covenant, and is the ordinary Gate and Admission to Life. As they were then admitted to be *Children of God, and Heirs of everlasting Life*, so they solemnly undertook to be *Christ's faithful Soldiers and Servants to their Life's End.* The Promise is mutual on God's Part and Man's; and as in Consideration of *Christ's Merits*, we receive Pardon and Reconciliation, so we promise for our Part Obedience and Perseverance.

It would be easy to shew, by an Enumeration of Particulars, if this short Occasion would give Leave, that every Article of the Christian Faith hath its practical Use and Tendency, and is well qualify'd to encourage our Endeavours

deavours for Perfection. When we contend for the Faith once deliver'd to the Saints, it is not for dark and abstracted Notions, but for a wholesome *Doctrine*, for a Form of sound *Words*, for the Support of Goodness, and the Comfort of our Labours. They who set up Morality in Opposition to Faith, have generally prov'd either cool Friends, or cover'd Enemies to true Religion, and it hath seldom happen'd, but that the setting up of One against the Other, hath been prejudicial to Both. The Performances of a Christian cannot be supported without a sound Belief; and tho' a Sense of natural Conscience may keep Men orderly in their outward Behaviour, yet without Faith they will never attain to *Patience in Well-doing*, and to that *Holiness without which no Man shall see the Lord*. The Christian Faith, like a well compacted Building, is so fram'd together, that no Part of it can be mov'd or alter'd, without Destruction or Danger to the whole; and it hath been observ'd more than once, that a Deviation from the *Truth as it is in Jesus*, hath generally had a very fatal Influence upon Practice.

But farther, the Grounds and Motives for which the Gospel is receiv'd, are another Subject Matter of Instruction.

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THE Gospel is the most excellent Rule of Faith and Manners, but it cannot be so to all useful Purposes, till it appears to be, upon fair Examination, and full Evidence, the Word of God. Our holy Religion will bear the strictest Enquiry, and abundantly reward the Pains of those who make that Enquiry fairly. It hath generally far'd the worse for being the less known, and the Enemies to it have very often establish'd the Truth by attacking and reviling it.

THE true Christian should be able to give a reasonable Account of the Hope that is in him; he should fairly examine, and upon such Examination will have full Reason to be persuaded that these Things are so. Most shameful it is to be Christians not so much by Choice and Conviction, as by Fashion and hereditary Prejudice; and to receive their holy Profession upon no better Reason than the blind Entail of their Family or Country. Truth can never have the Merit and Reward of Truth, when it is receiv'd upon no better Arguments, than such as would be serviceable to Error; and Men will not be much the better for it in their Lives, when they have not the Evidence and Conviction of it upon their Judgments.

I would therefore observe, that those who are entrusted with the Education of Youth, should

should be diligent in informing upon this Head. They should not content themselves with explaining only what the Holy Scriptures have reveal'd, but withal lay before them that external Evidence, for which those Scriptures were at first receiv'd for the Word of God. They should set in a fair Light those Miracles, upon the Credit of which the Saviour in whom

*Rom.i.4.* they believe was declar'd *the Son of God with Power.* Whilst they teach *them the Truth as it is in Jesus,* they should not forget to inform them, by how low and unequal Instruments that Truth was convey'd; and that a few Persons of low Station, unprovided either of Art to persuade, or Power to command the World, should yet by their own single Preaching, reduce a great Part of it to the Yoke of a crucify'd Redeemer.

THESE external Evidences for our holy Religion, should therefore be laid before all those in whom we would desire to produce the *Power of Godliness* as well as the *Form*: This Sort of Knowledge well manag'd and improv'd, will enable the Believer to bring forth *more Fruit to Perfection*; and will likewise give a Lustre to our Faith, in convincing the Mistaken, or *checking the Gainsayers*: Such Instruction must doubtless have a good Effect both in publick and private Views, and the Want of it,

it, (for some I think there is) seems to be the only Omission in the Institution of these CHARITY-SCHOOLS.

BUT, Secondly, from considering the Subject Matter of Instruction; let us proceed to the Persons to be instructed, and these are the Poor, who from our Lord's own Mouth had the *Gospel preached unto them.*

THE glad Tidings of Salvation are general, and communicated to all, no Order or Degree of Men being excluded from them. The Poor in this extensive Errand of Peace to Mankind, have an equal Share and Interest with the Rich; since it is the merciful Will of GOD that *none should perish, but that A LL: Pet. iii. 9.* should come to Repentance. The vulgar and unlearned are as capable of Christian Knowledge, as to all the practical Ends and Purposes of it, as the most knowing and learned. Our blessed Lord was pleas'd, in great Mercy and Condescension, to open his Gospel to such as These in the first Place, and instead of an earthly Treasure which they wanted, imparted to them the *hidden Treasures of Wisdom and Knowledge.* *I thank thee,* saith Mat. xi. our blessed Lord, speaking to his Father, *Lord of Heaven and Earth, that thou hast bid these Things from the Wise and Prudent,* <sup>25.</sup>

and revealed them to Babes. You see your  
1 Cor. i. <sup>26.</sup> Calling Brethren, saith St. Paul, that not  
many wise Men, not many mighty are call'd:  
But God hath chose the foolish Things of  
the World to confound the wise, and the  
Things that are despised, and that are not,  
to bring to nought the Things that are.

THE Knowledge of Morality among the old Philosophers, was generally treated too much like an Art or Science to be of very extensive Influence, and was deliver'd in so dark Terms, as to be suited only to Men of Retirement and Speculation. Those of little Leisure and low Capacities (and such is the greater Part of Mankind) would be neither dispos'd nor able to profit from such Writings. By this Means the Instructions of Philosophy were restrain'd to a very few, and became of little or no Use in common Life. But by the great Mercy of the Christian Institution, the Poor are as well qualify'd to know the Gospel, both in its Doctrines and Motives, as any of higher Station. All of whatsoever Rank or Degree are equally concern'd, and equally able to receive the Christian Doctrine.

THE Instructive and practical Part of our holy Faith, is as obvious and engaging to any plain honest Christian, as to those who are

are more knowing. There is no great Reach of Capacity, no Abstruseness of Reasoning, nor any great Attainments in Learning, necessary to convince Men of the Love of God in *Christ Jesus*. Negligence and Want of Attention, rather than any Deficiency of Capacity, hinders them from understanding and valuing that Mercy whereby God was in *Christ reconciling the World to himself*.<sup>2 Cor. v. 19.</sup> That Love of God which, as St. Paul tells us, *passeth all Knowledge*, is qualify'd to warm the most vulgar Breast. High and Low, Rich and Poor, may be taught equally to admire that wondrous Condescension, whereby the *Word was made Flesh*; but the one <sup>Job. i. 14.</sup> is as little able as the other to explain or comprehend this great *Mystery of Godliness*.  
This therefore deserves to be consider'd, for the Comfort of those who are concern'd in these CHARITY-SCHOOLS, that as narrow as this Education may appear, it is notwithstanding sufficient to make Poor Children useful to the Publick, and *wise to Salvation*. The Capacity to read, and a competent Instruction in the Principles of the Church Catechism, seem to answer the full Intent of these charitable Foundations; and if such Education were carry'd much farther, it might probably render Poor Children less

fit for that low and laborious Station of Life, in which Divine Providence hath plac'd them.

BUT the Poor have not only equal Capacity to receive the Gospel, but sometimes prove better dispos'd to it from their outward Circumstances. Their Poverty, by a good Application of it, may be a Step to their being Rich in Faith; and their Want of Possessions in this World, may make them more inquisitive and industrious about those of another. They are not liable to those many Snares and Temptations which *evoke the Word, and make it unfruitful*, and which the Deceitfulness of Riches is apt to bring upon the more wealthy. The common Pastimes and Pleasures of the Rich, employ too much of the Heart, to leave any Room there for the Remembrance of Divine Things. Whereas the Employment of honest and hard Labour, to which the Poorer are oblig'd, do not, at least need not, steal away the Mind. Their Application to a worldly Calling, is no Obstruction to that more *High and Heavenly Calling with which they are called*; and while their Hands are busy upon the Subsistence of themselves and Families, their Heart and Affections may be, all the Time, lifted up to God.

The Third and last Thing that remains to be consider'd, is the great Charity of imparting to the Poor this Instruction.

WHILE you are imparting to the Poor the Instructions of the Gospel, you are giving them the Knowledge and Means of Eternal Happiness, and are doing the most useful Kindness that one Mortal can do for another. The greatest Compassion that can be shewn to our Neighbour, is that which is bestow'd upon his Soul; and they who are employ'd in dispensing such Compassion, are the true Disciples of that Lord, *who went about doing good.*

How great and momentous is that Trust that is committed by Providence to each Man, for the Use and Benefit of his Fellow-Creatures. The Means of Relief and Instruction, the Whole of Temporal and Spiritual Blessings, is not immediately and miraculously pour'd down from Heaven, but handed by the seasonable and friendly Conveyance of one to another. The Divine Goodness is indeed the first Source, and Original Fountain of every good Thing in us, but the Almighty is pleas'd to employ human Capacities and Dispositions as the Channels of its Conveyance. Each one is intrusted

more

more or less with the present and eternal Welfare of his Brethren, and by a faithful Discharge of that Trust under God, may be a blessed Instrument of promoting Both. The Want of Christian Knowledge in the Poor, is one great Trial of our Faithfulness; and there are few so utterly unprovided, who by their Diligence, their Counsels, or their Bounty, may not be the Means of dispensing it to them.

To cloath the Naked, and feed the Hungry, are Acts of great Charity, yet are not they so pleasing to the Almighty, nor so useful to Man in the Consequence, as the reclaiming a vicious Mind, or the improving an ignorant one. Doubtless they who are zealously and faithfully concern'd in so good a Work, whatever the present Success of it may be, (tho' hitherto Wisdom and Faithfulness have seem'd to go together in all the Parts of this Design) are procuring to themselves the Rewards of those who

Dan. xii. *have brought many to Righteousness*, and will  
3. therefore *shine for ever and ever*. If the giv-

Mat. x. 24. *ing of a Cup of cold Water will not lose its Reward*, how much less the bringing so many to *Christ*, the Fountain of living Water? If the Relief of Temporal Necessities be so much done to *Christ*, how much more the  
01001 Supply

Supply of Spiritual, and dispensing to them that Bread of Life, and Food of Immortality, which he left to his Followers? Lastly, if the saving but one Soul from Death <sup>James v. 20.</sup> shall cover a Multitude of Sins, how much more the bringing so many Children by an early Education from Darkness to Light, and from the Power of Satan to God?

CONSIDER that by this Sort of Charity you are not only strengthening the Interests of an earthly Kingdom, by adding to it so many more Persons useful in their Generation, but you are likewise enlarging the Kingdom of our Lord and Saviour. These Children, to whom you so prudently and faithfully dispense the Means of Subsistence, and the Knowledge of Salvation, will appear at the last Day as so many Vouchers of your Faithfulness, and will be then, as they are almost now already, your Crown and Hope of Rejoicing.

IT cannot but be a great Pleasure and Comfort to you in this Capital City, to see your pious Example so readily and universally follow'd by the rest of the Kingdom; and that, tho' the Oldest of these charitable Foundations is within the Memory of some here present, yet there is scarce a remote Corner of the Land but is adorn'd

with some of them. The small Beginnings, and great Increase of such Schools, seem to represent the Completion of that Prophecy,  
*Isa. ix. 22.* whereby *a little one shall become a thousand, and a small one a strong Nation.* Probably the surprizing Progress of this good Work hath contributed to hinder a sinful Nation from filling up *the Measure of its Iniquities*, and may have had as much Power to avert or retard the Divine Judgments, as the Sins of others to bring them down. Ever since This and other such charitable Designs took Place and flourish'd amongst us, an uncommon and undisturb'd Prosperity in the midst of impending Dangers, hath attended all our National Councils and Actions, and Victory or Peace hath hitherto followed every Contest. And to what Cause can this more justly be attributed, than that he *who rules in all the Kingdoms of the World*, is pleas'd  
*Heb. vi. 10.* with this *Work and Labour of Love*, and repays your Bounty of this and other Sorts, with *Peace within your Walls, and Plenteousness within your Palaces.*

ONE visible Effect of these CHARITY-SCHOOLS cannot well escape Observation, that since their Erection, there hath appear'd in the common People a more serious Form of Religion, a more decent Behaviour at Divine

Divine Worship, a greater Regard to Sacred Persons and Things, and an uniform Zeal for the Welfare and Continuance of our excellent <sup>ix. 1600</sup> Church.

But it seems not so necessary for me to enlarge upon the Usefulness of this Charity to you Gentlemen Trustees, who by your Bounty and Care over the good Work, have already testify'd your Opinion of it: Your Diligence and Faithfulness do abundantly prevent our Pains; nor would I presume, because I think it not needful, either to stir up your Zeal, or to direct your Prudence. The visible Fruits and Effects of your Well-doing, will never, I trust, suffer you to be weary of it, but rather encourage you to go on in the same Steps; and, if possible, to abound still more in this Work and Labour of Love. Let not the Objections that have generally arose, either from the Quarter of Covetousness or Infidelity, from a Love of filthy Lucre, or a Hatred of the Faith, ever slacken your Hands; nor let the Opposition and Scoffs of Gainsayers rob you of that Reward which is promis'd to those faithful Stewards, who shall be found providing for <sup>Luke xii.</sup> their Master's Household in due Season. Be assured, that you will neither want the Comfort of this good Work at present, nor the

Recompence of it at the Resurrection of the Just; and that your *Bread* thus providently cast upon the Waters, will not be lost, but will be found after many Days.

As to you Children, who are the Subject of this Day's Meeting, I must in few Words lay before you the great Happiness you enjoy by this Charity, and the thankful Returns which you owe both to God and Man for it. You are by the Bounty and Care of charitable Persons provided for both in your Temporal and Spiritual Wants, and furnish'd with the Means of Subsistence, and the Knowledge of your Duty. Tho' the Giver of all good things hath lent you but a small Proportion of worldly Goods, yet he gives you abundant Testimony of his Kindness, in providing you so many Guardians and Benefactors, who are the Representatives of his Care, and the Dispensers of his Blessings. Thus when

Psalm. xxvii. 10. Father and Mother forsake you, the Lord taketh you up; and tho' by their Miscarriages or Misfortunes you are the Poor of this World, by this charitable Design you may be made *Rich in Faith*, and Heirs of God's Kingdom. You should not therefore let any one Day of your Lives pass by, without offering up to your Heavenly Father a thankful Heart for this his inestimable Gift; nor should

his Benefits in bringing you so early to the Knowledge of himself, ever be lost in Sloth or Forgetfulness. The best, the only Return you can make for the Charity of your Benefactors, is to answer and promote their Christian Design, by living up to that Education with which you are now bleſſ'd. Those Paths in which you are train'd by their Care, are the only ſure and ſafe Paths; and if you leave them not when you are old, they will lead you to Happiness. Consider ſeriously, that this early Instruction, which is now your Happiness, if it ever be abuſ'd in wicked Courses, will become your Danger, will aggrate your Sins, and increase your Punishment. In ſhort, your Case will be worse for this charitable Care, ſince he that knew his Lord's Will and did it not, ſhall be beaten with many Stripes; for it were better for them, ſaith St. Peter, not to have known the Way of Righteousness, than after they had known it, to turn from the holy Commandment deliver'd to them.

Luke xiii. 47.  
2 Pet. ii. 21.

F I N I S.



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9. A moral Proof of the Certainty of a Future State. 8vo. 1725.
10. Reasons against Conversion to the Church of *Rome*. In a Letter to his Guardian, a late Convert to that Church. By a Student of the *Temple*. 8vo. 1726.
11. The true Meaning of the Fable of the Bees. In a Letter to the Author of a Book entituled, An Enquiry whether a general Practice of Virtue tends to the Wealth or Poverty, Benefit or Disadvantage of a People? Shewing, that he has manifestly mistaken the true Meaning of the Fable of the Bees in his Reflections on that Book. 8vo. 1726.
12. The Principles of Deism truly represented and set in a clear Light, in two Dialogues between a *Sceptick* and a *Deist*. The first concerning the Christian Revelation, the second concerning Natural Religion. The third Edition. 8vo. 1724.
13. *The Christian Institutes; or, The sincere Word of God.* Being a plain and impartial Account of the whole Faith and Duty of a Christian; collected out of the Writings of the Old and New Testaments. Digested under proper Heads, and delivered in the Words of Scripture, by the Right Reverend Father in God, *Francis Lord Bishop of Chester*. The fourth Edition. 12o. 1721.

# An Account of the CHARITY-SCHOOLS in and about LONDON and WESTMINSTER, May 1726.

This Mark \* denotes Schools of which an Account hath been this Year sent to the Publisher.

C. signifies Cloath'd.

pt. Cl. part Cloathed.

M. Maintained.

W. Set to Work.

## CHARITY-SCHOOLS in the Parishes of

No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. services or taken out by friends		Girls put out since setting up of the School to Appren. services or taken out by friends		No. of Children educated in the Schools, including those now in them
			Appren.	Services or taken out by friends	Appren.	Services or taken out by friends	
1	40	—	72	18	—	—	130
1	80	—	224	—	—	—	315
1	—	60	—	—	—	200	260
2	30	20	23	—	—	10	83
1	52	—	169	—	—	—	221
1	—	52	—	—	—	112	164
1	30	—	17	18	—	—	65
1	40	—	14	—	—	—	54
2	50	50	40	—	—	132	272
2	50	40	150	—	32	—	272
2	40	30	16	105	—	80	271
2	30	20	—	—	20	—	70
2	50	50	52	6	19	38	215
In the same Parish in East-Smithfield, the Boys set up 1706, and the Girls 1710 C.							
20	492	322	788	147	71	572	2392

( 30 )

CHARITY SCHOOLS  
in the Parishes of

No. of Sch.	BOYS	GIRLS.	Boys put out since setting up of the School to Appren. Services, or taken out by friends			Girls put out since setting up of the School to Appren. Services, or taken out by friends			Net of Children educated in the schools including those now in them
			2	30	30	69	82	34	
2	50	30							331
2	40	35						9	78
2	30	20				73			139
1	30	—			25				55
In the same Parish, Set up June 1709, for Sol- diers Girls, supported by La- dies and Gentlewomen, seven of whom are Trustees, Cl.	—	30	—	—	—	7	97	134	
* Christ Church Surry for Boys 1711, and for Girls 1719, C.	1	30	10	81	13	73	5	152	
* St. Clement Dane C.	2	70	40	See <sup>310</sup> <sub>6</sub>	7	76	30	439	
* In the same Parish, An Hornbook School, for Boys and Girls	1	15	15	—					30
* Cordwainers and Bread- street Ward C.	2	50	30	95	127	10	68	380	
* Cornhill Ward C.	2	50	30	63	116	18	84	361	
* Cripplegate ward within Including the School of St. Alphege Parish C. 1712	2	50	25	30	118				223
Deptford in Kent C.	3	55	30	—					85
* Dowgate Ward, set up 1715 C.	2	30	20	20		14			84
* St. Dunstan in the West C.	2	50	40	See <sup>83</sup> <sub>18</sub>	46	43	50	330	
Boys 1708, Girls 1710.									
St. Edmund the King, A Subscription and Collection to put out Apprentices educated in the Charity Schools, and 240 Children have been put out, in- cluded in the Numbers put out of their respective Schools.									
* Faringdon Ward within set up 1705. C.	2	60	40	155	—		40	295	
* St. George the Martyr C.	2	50	50	112	2	51	2	267	
St. George Southwark C.	1	50	—	14					64
Sir George Wheler's Chappel in Spittle-Fields, C. W.	1	—	50	—	—	14			64
* St. Giles Cripplegate without C.	1	100	—	103	347	—			350
	32	810	495	1157	858	283	458	4061	

CHARITY-SCHOOLS  
in the Parishes of

	NO. OF SCH.	BOYS.	GIRLS.	Boys put out since setting up of the School to Apprentices, or taken out by friends	Girls put out since setting up of the School to Apprentices, or taken out by friends	No. of Children educated in the Schools, including those now in them
St. Giles Cripplegate without in Middlesex C.	1	50	—	69	—	119
* In the same Parish, Supported by the Lady Eleanor Hollis's Legacy of 621. 10 s. per Annum. C.	1	—	50	—	32 31	113
* St. Giles in the Fields C. Greenwich, Kent. 1700. C. W. The Children here spin, and make their own Cloaths both Linnen and Woollen	4 101	101	242	—	182	626
* St. James Clerkenwel C.	2	60	40	169	—	84
St. James Westminster, Supported by the Offertory	1	50	—	—	—	353
In the same Parish in King-Street, set up 1712, by the late Archbishop of Canterbury, supported out of the Revenue of the Chappel C.	1	36	—	120	—	222
In the same Parish in Berwick-street; set up 1709, supported out of the Revenue of the Chappel	1	16	—	—	—	—
In the same Parish, supported by Collections at Sermons, and casual Benefactions C.	1	—	80	—	54	134
St. John at Hackney C.	2	30	20	34	4	113
* St. John at Wapping C.	2	34	20	22 18	99	298
St. Katharine Creed C.	1	40	—	86	—	126
* St. Katharine near the Tower 1701. C.	2	35	15	74	—	149
Kensington, Middlesex C. To which His Majesty is graciously pleased to give 80l. per Ann.	2	30	20	80	15	225
Knight's - Bridge Chapel C.	1	6	6	—	—	12
Lambeth in Surry C.	2	50	12	—	—	62
St. Laurence Pountney C.	1	12	—	—	—	12
* St. Leonard Shoreditch erected 1705. C.	2	50	50	84	21	244
	28	600	454	1049	139	399
						431
						3072

**CHARITY-SCHOOLS**  
in the Parishes of

No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren: Services, or taken out by friends	Girls put out since setting up of the School to Appren: Services, or taken out by friends	No. of Children educated in the Schools including those now in them
1	—	30	—	—	30
2	56	56	—	—	112
2	52	34	256 62	6 39	449
2	80	50	263 —	—	154 547
3	101	51	300 —	—	120 572
1	20	—	5 9	—	34
2	24	20	31 12	12 25	124
2	50	20	65 53	—	192
2	60	50	—	—	191 301
1	20	—	20	—	40
1	25	—	18	—	43
1	20	—	37 12	16 —	85
2	60	40	60 167	57 103	487
2	40	20	30 95	4 66	253
2	20	10	4	—	34
	276	403	81	1087	410
					95
					702
					3317



N. o. S. h.	B O Y S.	G I R L S.	Boys put out since setting up of the School to Appren. Services, or taken out by friends		Gir ls put out since setting up of the School to Appren. Services, or taken out by friends		No. of Children educated in the schools including tho: now in them	
			788	147	71	572		
Brought from Page 29 —	20	492	322	788	147	71	572	2392
Ditto from Pag. 30 —	32	810	495	1157	858	283	458	4061
Ditto from Pag. 31 —	28	600	454	1049	139	399	431	3072
Ditto from Pag. 32 —	27	640	381	1089	410	95	702	3317
Ditto from Pag. 33 —	25	650	386	733	332	601	430	3132
<b>Total</b> —	<b>132</b>	<b>3192</b>	<b>2038</b>	<b>4816</b>	<b>1886</b>	<b>1449</b>	<b>2593</b>	<b>15974</b>

Boys ————— 3192 }  
 Girls ————— 2038 } 5230 Total of Children Taught.

Boys put out to Appren. 4816 }  
 To Services &c. 1886 }  
 Girls put out to Appren. 1449 } 10744  
 To Services, &c. 2593 }

Total of Children put to Apprenticeships and Services, or taken out by Friends ; of which 113 are gone to Sea.

N. B. All the Schools abovementioned have been set up since 1697. except that belonging to the New-Church in St. Margaret Westminster, now known by the Name of the Blue-Coat-School, which was set up Lady-Day 1688, for 50 Boys ; and the School at Moxton Folgate, erected 1691, for 60 Boys.

☞ The great Benefit accruing to the Publick by the Progress of the Charity-Schools, is manifest from the Number of Poor Children Educated in them ; and therefore the Masters and Mistresses of the respective Schools, or any other Persons to whose Hands this Account may come, are desired to signify to the Printer hereof any Mistakes which they observe in the Number of Children put out to Apprenticeships or Services, in order to their being corrected in the next Edition.

Note. Where the Number of Children put out were not distinguish'd, whether to Apprenticeships or Services, they are inserted in the Column of Apprentices.

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*A particular Account of the Charity-Schools set up in several Parts of SOUTH BRITAIN, as the same has been transmitted from Whitfontide 1725, to Whitfontide 1726.*

*Cheshire, —*

**B**RETON, in the Hundred of Werral. A School endowed with 20*l.* per *Annum* by a Gentleman; who for that Purpose, has obtain'd Leave of the Proprietor to enclose a Parcel of Commons, and improved them by Marling, &c.

*Essex, —*

**G**reat Leighs. A School erected by a private Gentleman.

**S**outh-Wicel. A School for 6 Boys, and 6 Girls, at the Charge of the Vicar.

**W**althamstow. A School for 30 Children, Boys and Girls, supported by the Offertories at Communions, appropriated for that Purpose by a standing Order of the Parish.

**W**estham. A School for 10 Girls, beside that for 20 Boys.

**G**loucestershire, **B**ream, in the Parish of Newland. A School for all the poor Children, supported by a Legacy of 50*l.*

**H**ampshire, — **N**orthwood, in the Isle of Wight. A School for 12 Boys and Girls, supported by the Offertory, and other private Contributions.

**K**ent, — **H**amkherst. A School for 20 Boys, open'd 1725. at the Charge of a private Gentleman, who has left a House and 16*l.* per *Annum* to support it.

**L**incolnshire, - **H**emmingby. A School erected at the Charge of a private Gentlewoman.

**N**orfolk, — **P**olt. A School for 30 Children, open'd Michaelmas 1725.

*Pembrokeſhire,*

*Pembroke*shire, **Boulston.** A School for 12 Boys, and 16 Girls, part Cloath'd.

*Lawrenny.* A School for all the poor Children in the Parish.

**Monclothogg.** A School for 6 poor Children.

*Worcester*shire, **White Lady Milton.** A School erected 1725. for teaching all the poor Children, towards which the Minister gives Part of his House, and 4*l.* per *Ann.*

*Yorkshire,* — **Parthill.** A School for 15 Boys, and 15 Girls, taught at the Expence of a Person of Quality: At this Place there is a commodious Building for the School, erected at the Charge of the said Person of Quality, and the Contributions of the Parishioners.

### Of the Schools in

**NORTH BRITAIN** } No Account has been  
and } communicated since  
**IRELAND,** } last Year to the Publisher hereof.



The

The Number of Charity Schools in each County of England and Wales; with the Number of Children taught in them, according to the best Information that has been given to the Publisher hereof, is as follows:

	Sch.	Boys.	Girls.		Sch.	Boys.	Girls.
Anglesey	3	40		Merionethshire	2	40	25
Bedfordshire	34	345	57	Middlesex	28	396	208
Berkshire	59	807	140	Monmouthshire	7	104	10
Brecknockshire	6	82	47	Montgomeryshire	6	76	16
Buckinghamshire	42	604	46	Norfolk	33	570	223
Cambridgeshire	34	635	120	Northamptonshire	47	508	143
Carmarthenshire	11	121	4	Northumberland	10	430	40
Carnarvonshire	3	35		Nottinghamshire	17	222	28
Cheshire	15	124	66	Oxfordshire	22	342	106
Cornwall	11	22	14	Pembrokeshire	24	184	41
Cumberland	6	160	30	Radnorshire	2	60	
Denbighshire	5	100	3	Rutlandshire	6	32	12
Derbyshire	18	274	51	Shropshire	19	340	30
Devonshire	38	679	235	Somersetshire	32	542	90
Dorsetshire	13	98	23	Staffordshire	14	230	88
Durham	22	270	20	Suffolk	38	570	140
Essex	37	498	178	Sussex	28	526	144
Glamorganshire	6	70		Suffolk	20	474	46
Gloucestershire	57	894	100	Warwickshire	35	375	165
Hampshire	70	541	112	Wessex	1	16	10
Herefordshire	20	449	79	Wiltshire	35	736	57
Hertfordshire	30	634	82	Worstershire	35	570	100
Huntingdonshire	24	369	29	Torfolk	50	858	156
Kent	59	953	287				
Lancashire	19	263	31	Brought forward	511	8201	1878
Leicestershire	36	451	30		743	10603	1868
Lincolnshire	91	1164	90				
	743	10603	1868		1254	18804	3746

*A Summary View of the CHARITY-SCHOOLS in  
Great-Britain and Ireland.*

	Sch.	Boys	Girls
At LONDON, —————	132	9192	2038
In other Parts of South Britain, —————	1254	18804	3746
In North Britain, as reported 1725 —————	65	1753	491
In IRELAND, as reported 1724 —————	161	2397	567
<b>Total of Schools</b> —————	<b>1612</b>	<b>26146</b>	<b>6842</b>
<b>Boys and Girls</b> —————			<b>32988</b>

June 1726. Note, Where the Number of Children have been signified to the Publisher of this Account, without distinguishing the Sexes, they are put in the Column of Boys.

Note also, There are about 280 Schools included in the foregoing Accounts, without signifying the Number of Children taught; concerning which, the Report has generally been, *That all the poor Children in the Neighbourhood are Taught in them;* But the Publisher hereof would be very thankful for a more particular Information.



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THE having sometimes happened much Difficulty in obtaining a *LEGACY* given to the CHARITY-SCHOOLS, by reason of some Defect in expressing such Bequest; it seems convenient to set down how such *Legacy* may be so expressed, as to prevent any Scruple about Paying it; which may be done after this Manner.

**I**TEM. I A. B. do give and bequeath unto G. H. of  
the Sum of  
Pounds, to the Intent, and on Trust, that  
he do pay the same to the Treasurers for  
the Time being of the Charity-School,  
for teaching [poor Children, or poor  
Boys, or poor Girls,] to Read, &c.  
in the Parish of in the  
City of or in the County  
of for the Use of  
the said School.

\*\*\*\*\*

THEIR DORMITORY AND LIBRARIES  
ARE OF NOV. 1863. **THE AGA** IS  
A CHURCH-SCHOOL, PREPARED  
FOR THE STUDY OF THE BIBLE;  
THE LIBRARY IS FOR THE STUDY OF  
THE BIBLE AND OF THE AGA;  
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